

FROM
VISIBLE
TO
INVISIBLE
HELPING

GEORGE S. ARUNDALE

BOOKS BY G. S. ARUNDALE

THOUGHTS OF THE GREAT

NIRVANA

MOUNT EVEREST

YOU

FREEDOM AND FRIENDSHIP

GODS IN THE BECOMING

EDUCATION FOR HAPPINESS

KUNDALINI
AN OCCULT EXPERIENCE

THE LOTUS FIRE
A Study in Symbolic Yoga

A GUARDIAN WALL
OF WILL :
A Form of Tapas-Yoga

ADVENTURES IN THEOSOPHY

1941

THE THEOSOPHICAL
PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

PROPERTY OF THE

**NATIONAL
LIBRARY**

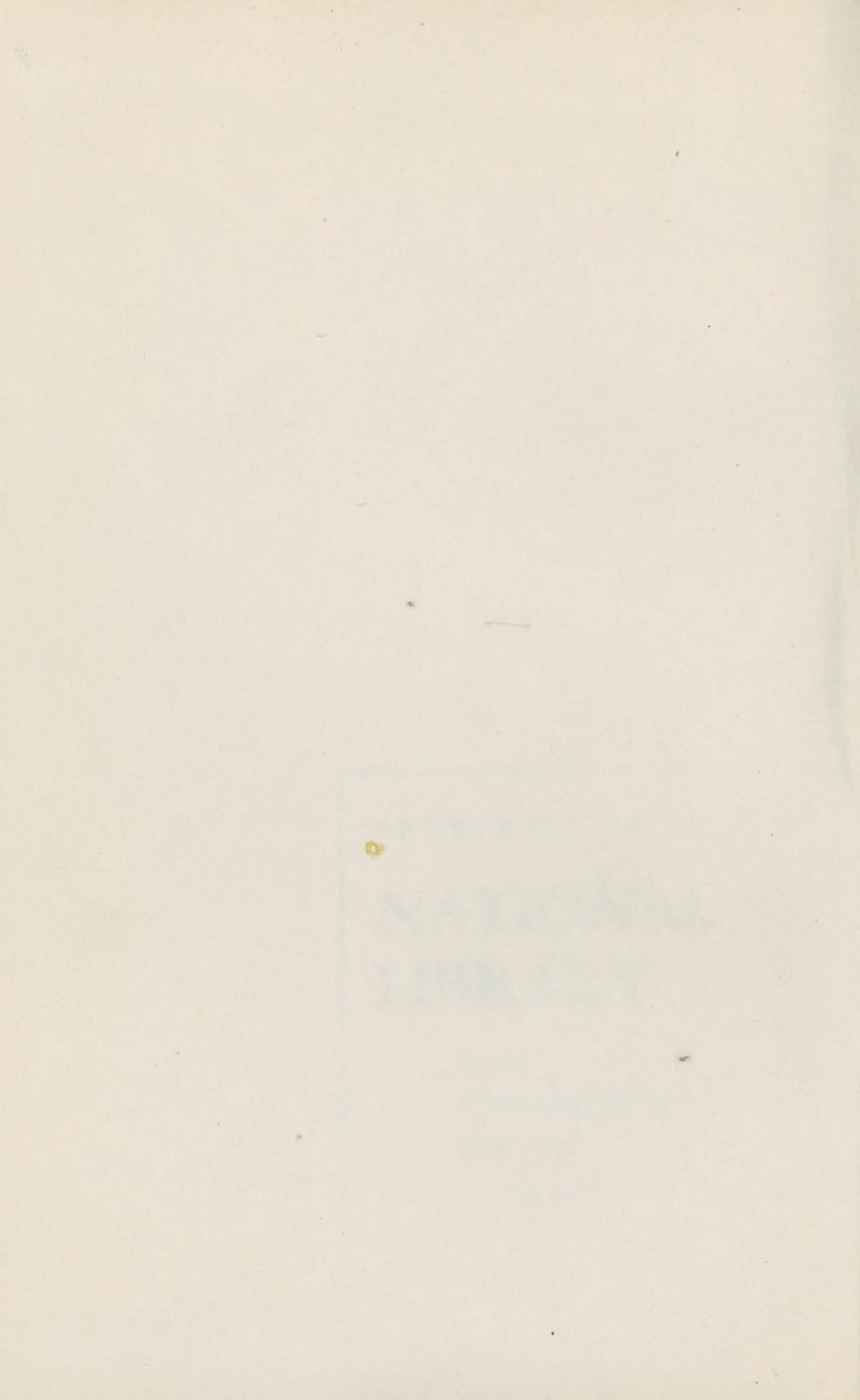
of the

THEOSOPHICAL
SOCIETY

in America

WHEATON

ILLINOIS



FROM VISIBLE TO INVISIBLE HELPING

TO

INVISIBLE

HELPING

NOT FOR THEM
IS THE ANSWER
NOT FOR THEM
BUT FOR THEM
TO THEM WHO IS WISE

FROM
VISIBLE
TO
INVISIBLE
HELPING

NOT FOR SLEEP
IS THE STAR-SPANGLED NIGHT
BUT FOR WORK
TO HIM WHO IS WISE

Thera Gatha, 192

GEORGE S. ARUNDALE

COPYRIGHT—ALL RIGHTS RESERVED

FOREWORD

To Adyar "Residents" Everywhere

AT the request of a number of residents at Adyar, the President devoted several Friday evenings to an informal exposition of the technique and principles of Invisible Helping. Though these talks could have been codified into a brief summary, the President has acceded to the request of his friends that they should be left in their intimacy, for the value of the roof-talks is not alone in the truths that are given but as well in the atmosphere which is invoked.

Many Theosophists throughout the world look to Adyar as the Central Heart of The Theosophical Movement. Herein the President has revealed the importance of even a brief residence in Adyar as preparation for work in the coming Sixth Sub-Race.

But the question might be rightly asked : Who is a resident in Adyar? At times people come and stay awhile and go away without ever having in fact been "resident," without ever having contacted the *real* Adyar. There are many others of our members throughout the world who spend much of their waking consciousness in thought and service to Adyar, and still more of their so-called "dream" or out-of-the-body consciousness in actual residence here. Such people when they first contact the physical Adyar experience the strange phenomenon of the blending of that "dream"

and "waking" consciousness into one vivid whole. So very rightly can these "roof-talks" to Adyar residents be published, that they may be useful to Adyar residents everywhere.

AN ADYAR RESIDENT

CONTENTS

	PAGE
Foreword : To Adyar "Residents" Everywhere	v
A Village of the Dead : Invisible Helping at Work	1
Visible Helping : A Preparation for Invisible Helping	8
From Visible Lead Me to Invisible Helping	18
A Counsel of Perfection : A Summary	39
Suppose . . .	43
How to Remember	45
Death Took away Our Friend	48

A VILLAGE OF THE DEAD: INVISIBLE HELPING AT WORK

HOW much goes on about which we know nothing at all in the countries subject to the peculiar genius for the horrible which the Nazis have developed, no, not into a fine art, for art could never be thus degraded, not even by Epstein, but into a base science!

A day or two ago, in the course of my usual peregrinations through Europe. I came across—in Poland to be exact—a little collection of horrors all within the limits of a single village.

Egged on by their officers, Nazi troops take a special and sadistic satisfaction in mutilating children, and only the slightest pretext is needed for their immeasurable ugliness to find expression in unbelievable desecrations of the images of God as are particularly the forms of little children.

I could not gather in the ghastly swirl of emotion what had been the cause to serve as an excuse for the venting of their lust—some resistance to Nazi devilishness, I expect, very likely from the elders of the village, probably in connection with some of the young girls. But a command went forth to the effect that this resistance would be punished by a calculated mutilation of all children under a certain age, and that the punishment would take place the next day—this

presumably in order to produce a long-drawn-out agony on the part of the parents and of the villagers generally.

A Swirl of Despair

I happened to appear during the course of the awful night, doubtless attracted by the volumes of despair which hurtled through the atmosphere far and wide. And I cannot describe the horror of it all. I was myself overwhelmed for a moment, until I pulled myself together, realizing that I should be worse than useless if I simply added to the desperation. Somehow or other my invisible presence was sensed and the appeals for my intervention were indeed heartrending. But what could I do within the Law to which I had given my allegiance save to try and comfort as best I could. I think I could have struck these Nazis with lightning had I been given the power. But I fear lest I should have revelled and exulted in their agonies, so stirred to my depths was I by the sight of all these little children with their families and friends sightlessly staring into Time as minute after minute drew them all nearer and nearer to a fate so terrible that the slightest contemplation of it deadened them most mercifully into a lifeless oblivion, from which they would awaken every now and then to shudder impotently into oblivion once more.

The whole village, specially guarded, of course, by the Nazi fiends, was passing through a hell such as I have rarely experienced or seen—and I have some little knowledge of hells. What was I to do? I felt

the most insistent urge to do something at once—something to save the children even if they had to die in order to be safe. Any death would be better than the death the Nazis had in store for them, and I found that the parents themselves longed for their children to die rather than to fall into the hands of the devils. There could be no escape from the Nazis, any more than animals can escape from the hell of the slaughter-house to which so-called civilized people condemn them in their millions. Indeed, I caught myself wondering if some of these atrocities committed by the Nazis are not in the nature of a nemesis for the atrocities the majority of mankind inflicts upon its younger brethren the animals.

But there was really no time to think, even though the karma of it all, and the wonder as to its justice, made insistent calls upon my distracted attention. What could I do within the Law ? I MUST DO SOMETHING AT ONCE AND I MUST DO IT IN A SPIRIT OF DETERMINED CALM.

My Plan Works

I must save these little ones from one kind of death by intervening with another kind, a merciful kind, a loving kind, a death which would give them happy release, whatever else it might do.

In a moment I saw what I could do, but though it would avoid one particular Nazi horror it might lead to other horrors, though the little ones would be immune from it. At once I tried to impress upon the older folk the way out from the terror, but I also tried to impress upon them what the consequences

to themselves might be. It was very difficult to penetrate through the deadening anaesthetic mercifully produced by the thought of that which was to happen when the night was over. But at last some of the wiser among the elders began to perceive that there was a presence among them trying to help—a friend in their dire need.

The Nazi guards were not in the actual homes of the villagers but stationed at all points of exit, with a comparatively unprotected guard post, where were kept rifles, ammunition and other war materials, in the village itself. Somehow or other I impressed upon some of the elders to try to steal a few revolvers, knives, and ammunition from the guard-house, and I did all I could to help them by distracting the attention of the Nazi sentries, dulling their wakefulness, and most of them were already sleepy, and inciting them to move out of the way of the villagers.

Somehow or other the plan succeeded, though the more wakeful guards had to be stealthily stabbed and smothered simultaneously by little parties of the villagers before they could utter a sound, and then I impressed upon the villagers somehow or other to kill the little children as painlessly as possible and as far away as possible from their relatives. It was all terribly lacerating, and I cannot go into particulars. But at last there was not a single child left alive in the village to be crucified by the Nazis, and, if you will believe me, there arose from one and all an awful cry of relief.

I noticed that one or two little children were actually shot, for naturally I had to receive them all

as they passed from physical plane to other plane life in a sleep I sought to make deep and dreamless. I think that so far as the little ones were concerned there was little if any suffering. I noticed two little fellows in the moment of death just lifting their tiny hands to the place where the bullets had entered their heads, but that was all—no cry, but just a falling asleep, with a little crowd of us on the other side to tend the young sleepers until they could waken into the happiness we had arranged for them, into the little heavens we have prepared for them.

I left them to the tender and beautiful care of members of a company of Friends of Children, and went back to the elders who had been left behind on the physical plane. I tried to strengthen them for what I knew must be in store for them. But they needed little strengthening. Their little ones were safe and they did not care what happened.

Villagers Wiped Out

The women followed the children through the valley of the shadow of death, for their menfolk could not endure to witness the frightful fate that would certainly be meted out to them were they to remain alive. How it all happened I do not know. But when there is an overwhelming necessity God gives the strength wherewith to meet it. First the children. Then the women. And then only the men of the village were left—men terrible to look at, cold with the burning heat of vengeance, relentless in their avenging determination.

By this time the Nazis had heard some of the shots, for soon there was commotion and from all sides came the German soldiers running to discover what had happened. But every house was empty, menacingly empty, for only dead bodies met their gaze—the bodies of women and children. Aghast and infuriated, balked as it were of their prey, these anti-human creatures, without the fineness even the savages have, roared with rage and sought out aught that might be living to wreak upon it their hell-given cruelties. And in the central square of the village was a little group of men waiting for them in terrible silence.

Infuriated by the knowledge that their victims had escaped them, and that they had been deprived of the devil's feast to which they had been looking forward on the morrow, they fell upon this little group of villagers, to be met with shots and knives and ruthless hands.

At last no villager was left. Men, women and children—all had been wiped from the surface of the earth. The village was a village of the dead, and only the Nazis remained, and I remained—a figure of wrath and a fiery witness to the retribution that would in God's own time overtake them.

The Nazis Afraid

At last these Nazis became terribly afraid, and I added fuel to their fear. At last these Nazis began to know that they had sold themselves to darkness and to ruination, for the dead bodies cried aloud, and these Nazis heard their cry, and what is more, heard

and saw descending upon them an age-long retribution, not to be expiated until they too had suffered as they had meted out suffering, and until they had given to the full the reparation that could be given. They became indescribably despairing, and I stood before them as an almost visible promise of the nemesis that must engulf them and Germany too in the not far distant future. I had no hatred in me, but just for a moment I think I must have embodied to their awakened eyes the inexorable Law of God which they had so frightfully flouted.

I was thankful I had saved my village friends from what would have been an even worse fate than the agonies they had to endure, and I now have a little responsibility to help them all on the other side where they are united and happy.

If I could have helped them otherwise I surely would have done so. But I saw no other way than the way I have tried to describe, though its worst parts may not be described.

All honour to these Polish villagers for a courage which passeth understanding save of God who gives them His Love and Blessing.

VISIBLE HELPING: A PREPARA- TION FOR INVISIBLE HELPING¹

I HAVE been thinking much of invisible helping these days, and it culminated in the very troublesome episode which I have called "A Village of the Dead."² One or two people who have heard the story were very much attracted to the idea of becoming invisible helpers. I said I would see what I could do to develop the technique of invisible helping as I saw it, and it is quite a science. Anyone who really "means business," to quote Bishop Leadbeater, can begin studying the science of helping.

The first principle for invisible helping is *visible* helping. Many people are very anxious to become invisible helpers when their help on the physical plane is not particularly visible. We cannot help elsewhere unless we are actively engaged in helping here. Unless the spirit of helpfulness exists on the physical plane with a considerable amount of intensity, it is not likely to exist on other planes. We do not change our natures and characters by being translated into other planes, and no one should try to become an invisible helper unless he has succeeded in becoming to a considerable extent a visible helper.

¹ A roof talk at Adyar, 29-8-1941.

² See Page 1.

Back to the Root-Race

As I was thinking of this point, it was suggested by one of my Elder Friends on the other side this afternoon that if I speak to Adyarians, there is something very definite to be said to them, especially to those who are not Indians by birth, though it also applies to those who have been born as Indians. I put His suggestions into my own language, and give His emphasis as to what comes first with regard to all of us residents in Adyar, whether we come from foreign countries or are indigenous to the soil.

Just as people are sent on to the Inner Round, that is to Globes of this Universe other than the Earth, so are people sent from one nation to another —it may be to become less lop-sided or it may be to give special help, generally the former, in rare instances the latter; though even if one is sent to help, one also becomes less lopsided.

Many of our western brethren are sent to India, because it is worth while to diminish whatever may be their lopsidedness. They are sent to India as into the Rootstock of the Aryan Race in order that they may become more in tune with the original note of the Aryan Race. "Back to the Root Race!" it might well be said, as people say "Back to Blavatsky!" But in the case of the Race it is back to, or shall I say forward to, *fundamentals*, to adjustment to the keynotes of the Aryan Race as originally sounded before the Rootstock became dispersed into subraces.

All of us Westerners here at Adyar are here for adjustment, repair, probably thereby to become fit

to help in the establishment of the Sixth Subrace already appearing in various parts of the world.

We must beware of being little self-contained deserts in the oasis of India, or we shall be discarded from the particular work of helping in the new outpouring of the Race force.

It were better to be more Indian than the Indian than to make an impregnable fortress of one's western composition.

Dr. Besant was infinitely more Indian than any Indian, and in particular was a Hindu Indian, because she could help India best through Hinduism—the Root Race Faith, whence all other Faiths have sprung.

We cannot be as she was, for she was of the Rootstock long before she came to India. But we can draw into ourselves all that we can of the life-force of the Rootstock and become part of it, an integral part of it, even though in our present incarnations we may belong to the Fifth Subrace.

Reincarnations in a Lifetime

Reincarnation is not merely a matter of life after life in a long series of lives, but also of phases in an individual life. It is not so great an exaggeration to say that many of us have died from our Fifth Subrace phase in the present incarnation into a rebirth in the Rootstock phase. So do we die from childhood and are born into youth. So do we die from youth and are born into maturity. So do we die from maturity and are born into old age. But ever do we grow more by dying, and this is the real secret of Eternal

Youth, for we leave naught behind us as we move onwards from stage to stage.

At Adyar our Indian brethren should already be of the Rootstock as it really is, not in whatever may be its degeneration in these modern times. At Adyar our Indian brethren should show forth, as best they can, the finest characteristics of the Aryan Race in its original purity.

Adyar is many wonderful things, as we all know. But do we know that Adyar's work is in part to impress upon its residents the Rootstock spirit, so that the Sixth Subrace may be impregnated with the essential nature of its mighty origins ?

At Adyar the Rootstock has established a training centre for the training of members of the Fifth Race to incarnate in the Sixth Subrace, bringing to it the essential characteristics of the Race as the foundations for its Sixth Subrace superstructure.

And since part of the training is the influence poured from within upon those in training, we must remember that the more we open ourselves to these influences the more quickly will they be able to do their work. One of the best ways of opening ourselves is to engage in work helpful to Adyar and to all that which Adyar represents.

These notes give us a point of view which I think is not often stressed but which is extremely important, and it is on that basis only that a Westerner, for example, can really profit from Adyar. He must die as to his nationality and be born into the Rootstock, as it were. Knowing this, the idea of dying does not mean leaving behind, but of taking with you.

Deserts of Westernism

I notice in the case of some Westerners that they are very aloof to the Indian outlook of life. They live in little deserts which exclude them almost entirely from gaining the benefit they are intended to gain from the baptism into the Rootstock, such as it is.

It is true that the average Westerner is not easy to move. He is apt to be stolid and stodgy. But this should not be applicable to our western brethren here. They are intended to be forerunners in the Sixth Subrace. The average Westerner erects a peculiar kind of barrier against anything not within his own particular line, and within his understanding. The result is that this barrier, if he has it at Adyar, prevents him from utilizing his stay at Adyar as he should, with the result he has been weighed in the balance and has been found wanting. It will be a long time before he will again be given an opportunity to enter the next Subrace as a leader; and he will probably go through many incarnations before he is able to extricate himself from his own particular narrowness. It is an interesting study to watch the average Westerner. How few there are who really enter into the spirit of India. While they may be very useful and helpful people, they belong to the old order and not to the new. If they are worthwhile at all they must be given another opportunity by being born probably in India, far away from Adyar, having to work their way with considerable amount of difficulty and opposition.

Bathe in the Indian Spirit

How few Westerners care to try to appreciate Indian music. They will flock to a western performance, even though it may not be of a particularly high quality, but they will not flock to hear really good Indian music. They shut themselves off from being helped by saying, "It does not mean anything to me." If it does not, it is about time they tried to cause it to mean something to them. Even though they may not make much progress, if they are able to make their vehicles try to understand, even if they do not, they will still enter into the spirit of things.

And the Indian pujas, how few trouble to come. It is very unfortunate for them. While it does not matter to the puja, it does matter to those who, having an opportunity of causing to be emphasized in them this particular spirit, do not take advantage of it.

You must remember, those of you who are Indians, that you have to exemplify by your precepts and examples the purity and beauty of the Root-stock spirit. And we who are Westerners have to remember that we are here for baptism in the Root-stock spirit in order that leadership may come to us in the Sixth Subrace.

There are only a certain number who will take advantage of the opportunity. One does not know what the percentage will be. Only the comparative few will overcome the inhibitions of their own particular incarnations. It is very difficult, for the overcoming means you have to conquer your incarnation, you have to learn the lessons of it. If you have not learned the lessons, they remain until by beating

your heads up against them you gradually wear them out, absorb them.

I hope some day one of my successors will see to it that every Westerner at Adyar lives more or less in the usual Indian way, just as every Indian in Europe has to conform to western habits. In this way the spirit of the Rootstock becomes intensified, even though it is by no means always easy to discipline the physical body to a different regime. People always see the difficulties and do not see the opportunities.

It would be quite good if some of our Indian brethren prepared themselves to help in the West by using forks, knives, and spoons, and eating Western food—a materialization or translation from East to West. I should like to see a little coterie of western residents considering the whole question of Indian food—vegetables, and so forth, deciding what modifications were necessary to suit stomachs which are perhaps not very easily adaptable. The general idea is that Indian food is very hot and there is this, that or the other disadvantage. But the chilies or the hotness of the food is not the determining factor as to whether the food is or is not Indian.

Preparation for the Sixth Subbrace

This is a training-ground for the Sixth Subbrace. Realizing that, we look at the Sixth Subbrace in California, Australia, or New Zealand, and see there is another type needed which India, and Adyar particularly, can produce.

I suppose some of us, myself included, are a little bit old to do much Sixth Subbrace work in this

incarnation. Still I think that, having lived as long as I have in this country—nearly forty years, I have the very great advantage over most of you that I am sufficiently immersed in the Indian waters to regard myself as thoroughly well baptized.

I have been brought up in a very hard school in India, because Dr. Besant in the days when we had a Central Hindu College would stand no nonsense. Whether you liked to or not, you had to observe whatever it was necessary to observe, whatever a Westerner could observe in the way of homage to India, and to the Indian faiths particularly. When I say these words, I think of my difficulties when I have had to bow before the commands of a very Hindu Dr. Besant as she was in those days. In fact in 1903, when I first came out to India, I was entirely western. Though I had a deep love for India, that did not affect my habits and customs. When I alighted from Moghul Sarai, the railway junction for Benares, I was very western. My life thereafter was a series of "don'ts." You must not do this, you must not do that, you must not do the other. You must not go anywhere near the kitchen. Do not touch this, that, or the other person. I did not feel abused, because I was all agog to learn what I could, and was full of ardour, though sometimes that ardour needed a little stimulating.

* * * *

Invisible helping begins at home

This is a kind of preliminary to the whole of this question of invisible helpers, because no Westerner in

India can be much of an invisible helper unless he is able to utilize the various forces in India, whether these are Hindu, or Buddhist, Christian, Muslim, Jain, and so on. Unless he is able to draw on such forces, whatever they may be, what is the use of being an invisible helper, because invisible helping begins at home here in India, though it does not end here.

There are innumerable cases in India, which will require whatever help can be given. A Westerner, actually living in and contacting India, who can only help Westerners, is a very poor sort of creature on the other side. He who is not sufficiently familiar with the needs of the Hindu, the Muslim, the Buddhist, the Parsi population to be able to give them does not amount to very much. While one can take such people over into the West, so that they can be a little more at their ease, since the surroundings are a little more congenial, the fact that they have to be dislocated from India in order to have a little work to do is not very creditable. The people who are all-round helpers the Masters will utilize first. The people who are uncertain will be utilized last.

So I would say, to start with, to my friends who come from the West, that they have to widen out and to undergo baptism in the Indian spirit.

The same applies *mutatis mutandis* to our Indian brethren. They may be able to give a good deal of help here, but the question is, can they only give Hindu, Buddhist, Parsi, or Muslim help? Are they confined to a particular form of helping, so that they are useless unless the help required is of the particular kind of help they can give? In the

same way if they want to help in the war, they must be able to help the people in the West as the people need helping. They must try to understand the West and the western outlook, just as one would advise the Indian residents in Europe also to become fully appreciative of all that is noble in the atmosphere and the outlook of the West. They must be able to take advantage of it and add it to their repertoire of invisible helping.

Suppose anyone wants to do this form of healing. He must begin by being a general practitioner. He cannot become a specialist at once. He just has to take the cases as they come.

Suppose your patient needs a Hindu Goddess, how are you going to manage about it?

Suppose the need comes for Roman Catholic or Protestant help, how are you going to make the distinction between the two?

You may be able to see what the individual wants on the other side, but have you the means of supplying the want? Are you "catholic" in the true sense of the word—that is sufficiently universal in your brotherhood so that you can help almost anybody where that individual is?

FROM VISIBLE LEAD ME TO INVISIBLE HELPING¹

THIS science of invisible helping is just like every other science—it has to be understood and has to be practised. To use Bishop Leadbeater's phrase, people have to "mean business" with regard to their Theosophy and all the fields of its Science.

There are not enough members of The Theosophical Society who really mean business with regard to their Theosophy. They have an intellectual conception as to a certain aspect of Theosophy, but that is all. While we can all talk glibly about a number of Theosophical truths, there are very few members who study those truths, trying to understand them, trying to grasp them and to begin to master them. I very much fear there is hardly a specialist in one or another of the many aspects of Theosophy. There ought to be such specialists, because no one can understand the whole of the science of Theosophy. He can only understand a small fragment of a very small fragment.

Essential Qualities

This science of invisible helping needs specialists, people who are seriously striving to become invisible

helpers and who set themselves out to master the science. I have written down a number of principles which are really counsels of perfection, in that one can only attempt their practice, one can only aim at their attainment; and except one be a Master or a very advanced soul, which we none of us are, one can only achieve a certain amount of familiarity with such counsels of perfection.

There are particularly two qualities which are required as a foundation for invisible helping on the other side.

First ordered emotions, ordered mind, ordered living generally, so that our ordinary life is a sequence of well-ordered circumstances. We must have control over our lives, and however varied may be our duties, they must be part of the well-thought and well-carried-out plan of our daily activities.

Helping on the Visible Plane

The second essential is that we should begin to do invisible helping on the visible plane itself. We must make a point of invisibly helping people whom we know need help, and try to see the results, if any. Adyar is a most valuable experimental ground for invisible helping. Living as we do at Adyar we have an immense opportunity to practise this second as also the first quality. There are always people who are unwell, who need help of one kind or another. There are always people who have their difficulties and troubles which wear them down. We have to see what we can do to be invisible helpers. It is of vital importance that we should have a reasonable

knowledge of the majority of our fellow-residents, so that we may help anyone who needs help with our invisible helping. If at times we are not successful, we can discover ways of being more successful, possibly of changing our method.

But we can do all this anywhere in the world, for everywhere there are people needing help.

We can give this invisible helping while we are engaged in our ordinary activities. No one need be so absorbed in his work that he gives the whole of his waking consciousness to it. There are people who are so concentrated on their work in the outer world that their work obsesses them, they can only think of, and do, that work. Such an attitude is highly undesirable. As is said by Rudyard Kipling in his *Tales for Scouts*, the real Scout holds three-fifths of himself in reserve. Ordinarily we can hold three-fifths of ourselves in reserve, and that three-fifths can be utilized partly in invisible helping of people on the physical plane, partly in being alert to hear signals of distress that may come from the invisible worlds, and partly for activities other than those in which we are ordinarily engaged.

In order to achieve this, it is highly necessary never to become fussed or irritated about our work or the circumstances of our lives, never to feel breathless and overwhelmed. That always makes for bad work, and, of course, it shuts off our opportunity for doing things that are just as important as the most important things we are already doing. It is not easy even for a Theosophist, who ought to be able to do such work, to be sufficiently detached from that which is

pre-eminently occupying him, so that he can pay attention to other things. We cannot function effectively on the inner planes unless we are functioning effectively on the physical plane. A muddle-headed person on the physical plane will probably carry his muddle-headedness as far as he is able to go in consciousness. A person who is highly emotional, who becomes easily excited, who, figuratively speaking, throws books and papers at his subordinates and tears his hair, will be doing all those things when he is on the other side. People with only a modicum of self-control are of no use for inner work, for they are more bother than they are worth.

General Practitioners

If a person says, "I am particularly eager to do invisible helping," the answer must be, "What are your qualifications, and what visible help are you giving?" We are all eager to become Adepts, if we could, the day after tomorrow, but the question is, what can we do now. If the will of God were developed in us, as it might be, we could reach a very high level in a very short time, but I do not believe there is any individual here who is likely to achieve Adeptship by Sunday morning!

When I say that we must specialize in helping, I do not mean that we must confine ourselves to one type of specialization. If invisible helping be one, even then we must either become a general practitioner on the inner planes, or specially take particular cases with which we think we can deal.

In these days one has to be a general practitioner. The need is so urgent for invisible helpers, the few who are able to help must take on any patient and any type of case and do the best they can with it. For the moment we all have to be general practitioners.

Here are some very general principles, as I have termed them, a counsel of perfection towards which we must strive but cannot expect to achieve. I will tell you what will gain full marks, but we none of us have them. What can be our individual percentages?

GENERAL PRINCIPLES

All Things to All People

An invisible helper must try to be able to accommodate himself fully to all needs and demands.

People simply crowd upon you when they know you are a doctor of invisible helping. They simply fall all over you if they can get near to you, and if they are unable to do that, they will cry aloud from afar for help. You have to be all things to all needs as best you can.

One of the advantages the Theosophist has is that he is generally not narrow in his own faith, his opinions, or his patriotism. He can enter into the spirit of another person's faith, opinions, or patriotism to help the particular case that calls to him. It is a very remarkable thing how you are apt to get surrounded by importunate persons. You have to be very firm, or otherwise they will make your life really quite miserable, for they send out thought-hooks and emotion-hooks to try to drag you to them.

The invisible helper must be able to adapt himself to all needs. If there is a Hindu call, he must be able to adapt himself to Hindu requirements. Similarly in the case of a call from someone of the Buddhist, Islamic, Christian or other faiths. He may generally obtain a little help from an invisible helper who belongs to that particular faith and knows the technique. If he does not know the technique himself, at least he must be able to render first aid until the expert comes along. That is why we have such opportunities in Adyar, as we come into contact with many faiths, and we can learn a little about them all, and then practise our knowledge, at least in terms of first aid.

Ways of Helping

Then the invisible helper must be able to live in and give life to all forms, ceremonies, habits and customs, to which various types of individuals give their devotion. He must be able to be an angel of one kind or a deva of another, or be able to embody a Deity if the occasion requires it. Sometimes when we have the more illiterate type of invisible helper, we find caricatures of Gods and Goddesses. For example, he may have heard that Hindu Gods and Goddesses have many arms. So he tries to give them as many as possible, thus fashioning these very curious caricatures in his attempt to help.

One has to be quite an expert on the Devas of all types of people. For example, a savage would not recognize his Deity unless he were represented in the orthodox fashion, and this necessitates at times the creation of rather unpleasant forms.

When you look into the aura of the person whom you are trying to help, as you can easily do on the other side, you see what particular form he is fashioning, and will satisfy him. You endeavour to copy and externalize it and exalt it, too. This person is thinking of a particular God or Goddess. Suddenly he finds the God or Goddess appearing before him. You peep behind the thought-form you have created and see how it is working. If you have omitted some vital element in his own image that would lessen the value of your deification, he will correct you by his disappointment or distress at the lack.

That seems as if it were a little callous, when it is put in just this way, but the moment you make a reverent thought-form of the Deity, in any particular form, the God or Goddess you have externalized will give the thought-form a little of His or Her life, so there is much more reality in it than would at first appear. While you provide the form, a little bit of life will be provided by the particular God concerned. These Gods and Goddesses are very real, though They are not as They are usually fashioned in the outer world.

However, you have to watch to see that you do not deliver a God or a Goddess to a Muslim or a Southern Buddhist who would most surely reject it. No one, of course, tries to reproduce God—to attempt it would be unthinkable.

Making Forms of Beauty

You must be able to build, to produce at will, and ensoul thought-forms, sound-forms, colour-forms, and

fragrance-forms, to meet the requirements of the particular patients you are trying to help. One patient will be affected by one odour, another by another. You can spray forth forms and fragrances of these various types and help your patients in that way.

You can ensoul music-forms. I rather delight in work along this line. I practise by attempting to imagine certain sequences in harmonies of sounds which I want to produce, and then I try them on the piano to see if I have them right, if they are producing the effect required. You will be able to do the same thing with the veena or with any other instrument. You can feel what particular effect a certain note or sequence of notes have, and you can try to see if the effect you desire has really been achieved. I can assure you music makes an enormous difference to patients.

I wish our medical gentlemen made more use of music than they do. I should like our physicians to appear for their daily visit singing a song they know will inspire their patient and clear away the disease from his life, from the physical plane inwards. So far as I know, this has never been attempted. Each patient has his own song, but the doctor is generally silent rather than songful. You can produce wonderful drum effects, deep booming notes, or little trilling water effects, flute effects, veena effects. One even sometimes tends to forget the patient in enjoying for oneself the effects one is producing. I am just now enjoying a music effect inside me, which happens to be one of the Wagnerian motifs. Such

themes make one feel like a cobra swaying from side to side in self-satisfaction.

Suppose you needed music, would you know what to do if you could not produce it yourself? How would you obtain Indian music or Western music under such circumstances? Many people cannot create or compose music even of one kind, still less of all kinds, to suit the requirements of every type of person. If the special music needed is not familiar to you, then you have to gain expert help. I like to hear the note of the individual and play on it with permutations and combinations.

Constructing Paradises

Other types of paradises are needed at times. Depending on the nature of the patient will be his requirements. A number of atmospheres might be tried to see which produced the best results. There are many beautiful pieces of Indian scenery that might be imagined and produced. In some cases even a bullock-cart might be helpful.

For some people a paradise would be an orgy of drunkenness. Though you cannot provide such orgies, you must get something as near to a man's paradise as is possible on the other side. You surround him with his paradise and he revels in it, swaying from side to side, and shaking his head, if he is accustomed to doing it on the physical plane, in sheer delight. It does not last very long. It dwindles away and disappears, but while it lasts, he is in the

What would you do in the case of an accident or some other great emergency? How would you receive a number of people, collectively and individually, who became suddenly translated from the physical to the astral plane, as, for example, in the case of the sinking of a ship which has been torpedoed?

There would be no use rushing from one place to another trying to soothe them all individually. The whole of the world is mapped out into parishes of land and sea, and every parish is in charge of some personage. Then a number of parishes are grouped together and the group is in charge of some particular person. If there is a catastrophe in some particular area, an S.O.S. will call helpers from other parishes where there was no urgency. As you cannot deal with your patients individually you must try to make a tremendous atmosphere of uplift, so that they become immersed in the feeling that all is well and that they can face death with fine courage. If you can procure sufficient invisible helpers in answer to your S.O.S. then individual cases may be treated. In such cases you can create a thought-form of his loved ones, or perhaps call them to assist, in other cases an angelic or other type of force may mean more to the individual.

I can assure you from my experience in the sinking of the *Lusitania* and other ships, that it is possible to create such an atmosphere that everyone on board the ship feels happy and at peace, so that everyone has visions of the inner realities.

LEADING A "DOUBLE LIFE"

The average thought of many men and women is largely confined to the affairs of the physical plane. They are slaves of time-circumstances. The Eternal in them has little worship, and they cannot extricate themselves from all the little things that occupy them in their present incarnation. They cannot lead the "double" life they ought to lead. They cannot live in their larger consciousness, at the same time as they are living in the smaller consciousness. So many invisible helpers go wrong in that they take themselves as they are in a particular incarnation into the needs of a patient. They are so much impressed by the particular incarnation in which they are living they cannot think of anything else.

A very good exercise to extract oneself from one's imprisonment in this time sense is to see oneself very much other than one is. I do not say "better" but "other" than one is. So if one is an Indian, one might see oneself as living a European life. If one is a Westerner, one might endeavour to immerse oneself in the Indian life and outlook, even in what may appear to be its restrictions, its narrownesses, so that one escapes from the smaller self and enters into a larger life. Here we are in our respective incarnations today. Our future incarnations will probably be entirely different. I, for example, have really been quite a good Samskrit scholar in other incarnations, though in this incarnation I know nothing about this greatest of all languages.

Our Many Facets

Each one of us is a many-faceted diamond. Now one, now another, facet has to be developed, but we must not become so absorbed or obsessed by some particular quality that we cannot imagine ourselves as expressing other qualities belonging to facets other than the one that is being externalized for the moment.

All this helps to make one catholic in the true sense of the word and enables one to be all things to all men.

It facilitates the work of the Lords of Karma ; if we are fluidic, if we are malleable, if we are not narrow, then it is much easier, much simpler, for Them to pour us into a new incarnation rather than if they have to hack us to pieces to get us ready for it.

Then, of course, the invisible helper who is really an invisible helper has no prejudices which might stand in the way of perfect response to those who may appeal to him for help. If he would not have prejudices on the other side, he must not have them out here. If he has them out here, he will certainly have them inside there. He must be prejudiceless. He must be of the understanding type. He must be quite unable to bear rancour.

Control of Emotions

He must have reasonable control of his emotions and mind, so that a calm and purposeful will is the constant master of both.

He must be gradually but very definitely transmuting irritability, or he will be in confusion on the inner planes. He must be unable to remember people's

injuries towards him. Otherwise he will need invisible helping more than he is able to give it.

The invisible helper dare not be touchy, as many people on the outer planes are touchy, quick to take offence, in a moment to become annoyed, irritable, perhaps even angry. All that, of course, belongs to the outer world and to those who are not yet ready for real invisible helping.

If you would be an invisible helper in such times as these with the tremendous surgings of thought and emotion on the inner planes, you must be able to stand them without anything inside you that can be intensified by them. Or if you have weaknesses, you must guard against their intensification as best you can. I do not think anybody has any idea of the surgings of hate, suffering, despair, contempt, and every other emotion and thought which drench the whole world today. Within, the emotions are much more a maelstrom than even the emotional maelstrom we see here which is after all only its reflection. A particular individual who is ill emotionally here is worse there. We have to be in such times as these very quiet, very aloof from one point of view, and very intimate from another point of view. We must never allow ourselves to be jostled.

Sometimes the intensity of the situation overwhelms one and one wakes up with a beating heart and a general flushed condition of the body, and one looks around to see where is the centre of the disturbance that is causing this excitation. More than once I have awakened with a palpitating heart and the blood rushing through me and I have excitedly

said to myself, "What has happened? Where is it?" in a foolish manner. Only when self-control is restored in the body, do I begin to realize I have allowed myself to become needlessly disturbed.

All that becomes particularly undesirable when you are trying to help and you have thereby attracted the attention of the dark forces, and they accompany you back to your physical body with the idea of taking possession of it, making it as uninhabitable as possible before you can return. Sometimes there is a kind of race as to who shall get there first. It is very troublesome if you find that those who have caused the disturbance are still near you. But then, of course, you give them the word of dismissal as from a cold superior to an inferior. You know they will go if your will is strong enough. But if you are wondering as to whether or not they will go, they certainly will not go. One has all kinds of experiences. When one is prowling around, one can usually detect the presence of obnoxious creatures by the unpleasant odour they emit.

Meeting a Black Magician

When you see a black magician, of course you can and in certain cases should send out an S.O.S. There are occasions when some tremendous force affects you which you have not sufficient means to dispel. In such cases an S.O.S. is quite justifiable. Dr. Besant gave an S.O.S. on one occasion where the dark forces were apparently rather overwhelming. The moment she gave the S.O.S. the help came like a flash, and then she wondered whether she had

need to send out the S.O.S. when the superior officer shows how easy it is to deal with the situation.

However, one would like to be able to deal with all such situations without the need for troubling our elders. One would like to be able to stand before an inimical force and send out a counteracting force that would dissipate the projection on the inner planes. If this projection had a physical counterpart, it would probably have an illness, perhaps even shrivel up with an internal combustion.

I remember, in Taormina, whenever I saw anything inimical I bristled with all my quills at the evil entity in my endeavour to dissipate it. Upon one such occasion Bishop Leadbeater said to me : " My dear fellow, how do you expect the Masters will entrust energy to you if you waste it on a person who needs to be combated with only a thousandth part of all those fire-works." In any event there is no necessity to become greatly excited, so that when you have finished dealing with a particular entity you are probably panting and out of spiritual breath.

I learned most of what I know about invisible helping in 1912 in Taormina. Later I took a refresher course in Huizen, and ever since I have kept on with the work of specialization, a part of which I have described in *A Guardian Wall of Will*.

You Must Conquer Fear

Even though you may find yourself fearful on the physical plane, as, for example, when one encounters a cobra a momentary qualm of fear may be inevitable, on the inner planes there must be no fear.

If on the inner planes fear persists, then you will not pass your examination for invisible helping with honours, though perhaps, as the need is so great, you may be permitted to matriculate on a twenty-five per cent basis.

It is not only the black magicians that are fearsome, but there are our little friends the nature spirits who like to frighten us in many ways, if they can. Then they hold their little sides and laugh and laugh if they can make us miserable. If you are going to be stopped by the sport of a nature spirit, you will not get very far. You must remain serene, and especially as you enter the body after any distressing experience.

The Highroad to Happiness

It is of very great importance for everyone to realize that this is a time when there is an opportunity for him or her to be happy. If you wish to be an invisible helper, you must be a happy invisible helper. You must not go about with long faces, feeling preoccupied with the immensity of your work, and even perhaps overwhelmed by it.

Lightheartedness is the highroad to happiness. People who are heavily reverent are very difficult to encounter. Often people used to come to see Dr. Besant wearing a garb of heavy reverence and solemnity, instead of the light-hearted happy sparkle one would expect from people entering her rooms. It made a very great difference to her if she met someone who was very light-hearted.

In connection with invisible helping we must be happy, or if we are not happy, we must learn to be

happy even when we have every apparent cause for unhappiness. As I have just written in a book now on the press,¹ it is of very vital importance always to maintain serenity. Such an attitude will prepare us for anything that may happen to disturb our joyousness or happiness.

I make very free use of my imagination and often picture circumstances which may never materialize and I imagine myself joyous and happy in the midst of the most tremendous calamities that might occur. I imagine myself holding up my head and being serene, courageous, under all circumstances. Sometimes it might be considered a waste of the imagination, because nothing happens. But sometimes things do happen, which quite justify the use of the imagination in this manner.

Create Dramatic Situations

Then I keep an eye on my weaknesses—quick routes to unhappiness that will lead me into foolishness which will make me unhappy, miserable, depressed, or despairing. I use my imagination in order to see a weakness attempting to overcome me, and myself looking it in the face and saying “Avaunt.” In this way when the weakness is attempting to overcome me, the machinery for its defeat is already builded.

In invisible helping, sometimes you may meet an individual in the throes of despair. Then you surround him with the antithesis of his drab colours—the most beautiful hues of the rainbow. But still you do not affect him, because he is walled in, he

has put on an armour that you cannot penetrate. If your will is the stronger, you may sometimes release him from his self-created imprisonment. Sooner or later he will react, your rainbow colours will dispel the drab walls around him.

Sometimes you will come across on the inner planes the most tiresome people possible who moan and groan when there is not anything about which to moan. When people are really very seriously distressed they moan and groan the least, and then they can be helped enormously.

You must be an actor if you desire to be an invisible helper. You must not say, "Dear Friend, you must be a Theosophist. There is no reason to be overcome by the karma that has now come upon you." You do not want to pour upon your patient a thick syrup of ethics, because then he only becomes more sticky and more impenetrable than ever.

You must go to him very happily dramatic, and create a dramatic situation that will arouse him from his unhappiness.

Your Physical Health !

You must have reasonable physical health to be an invisible helper. I have not the kind of physical health I should like to have, still, such as it is, it stands me in fairly good stead. The physical health of the invisible helper must be such as to be able to stand the strain of the repercussions from the inner worlds as he encounters the agonies and sufferings of those who often do not know where to turn for relief.

Amidst storms he must be calm. Amidst hatred he must be without hate. Amidst all cries of desperation he must never exceed the limits of his duty.

Working with the Law

The moment you take up this work you realize that it is a science which has its laws and manifestations. You may undertake certain manifestations. Certain other manifestations are forbidden by the Higher Authorities. However much you may be moved, you must see to it that you never exceed your "instrument of instructions," for everyone has his "instrument of instructions" who is, so to speak, a registered invisible helper. The Elder Brethren have told us that They are not allowed to do this, that, or the other. We lesser fry have much more to be restricted and have many more regulations to observe.

On the Watch

An invisible helper must be constantly on the watch for any intimations from his superiors, who must be free to intervene at any moment.

You will note in a small pamphlet published on the anniversary of the day of Dr. Besant's passing,¹ September 20, that I have mentioned that when she came to Hollywood directly after she had passed away, I was so enthralled by the glory of her presence, I did not pay attention to what she was telling me and she had to recall me to the duty of hearing. I certainly can recommend these very

intimate conversations to your perusal, because they record an experience which bears upon its surface the marks of its genuineness.

Sometimes I see even now her and Bishop Leadbeater similarly, but more often than not it is some direction I receive rather than an appearance, for it is always upon these directions that one must concentrate, more especially in such times as these.

If anyone is in a position of very positive responsibility to the Elder Brethren, They will do Their very best to cause him to be equal to his responsibility. From time to time an individual may be beyond help, or may prove incapable of being helped, and under such circumstances may have to be discarded. But normally anyone invested by the Hierarchy with certain powers, however small, will be helped to use those powers to the greatest advantage and will be sidetracked from making grievous mistakes. A certain number of mistakes he will have to make. The personal nature must have its way and its sway. That is the adjustment the Elder Brethren have to make. They have to take into account our foolishnesses, prejudices, and weaknesses, and They have to make allowance for these. But if the individual is entirely one-pointed, subject to the personal-equation aberrations at times, then he will be helped, and if there is a likelihood of his being sidetracked through his own fault, there will be a gentle turning of him back into the right Path. If he makes a fool of himself, it will probably not do irreparable injury to the movement. Otherwise the foolishness will be dealt with one way or another.

Remember Our Elders

I have the very fortunate experience of having Dr. Besant as my predecessor, who has, with Bishop Leadbeater, become the "silent watcher," so far as The Theosophical Society and Movement is concerned, and would intervene, as the Great Silent Watcher of the world has to intervene, if anything goes wrong. That certainly does not mean that the outer leaders of The Theosophical Movement are infallible. By no means, but any mistake that may have really dangerous consequences will probably receive attention.

No invisible helper ever forgets the Elder Brethren. I sometimes wonder how far the ordinary individual who has an intellectual knowledge of the Elder Brethren remembers Them constantly in his waking consciousness itself. I do not think the Elder Brethren ought to be outside one's thought for a single moment. At least They ought to be on the threshold of one's thought, so that immediately one has no particular occupation, one stands to Their attention. It is a tremendous protection, like a coat of armour.

May I just add that the Bhikku Arya Asanga communicated to me from the Buddhist Scriptures an interesting saying which is so apposite that I append it to this talk on invisible helping :

"Not for sleep is the star-spangled night, but for work to him who is wise." (Thera Gâthâ, 192)

A COUNSEL OF PERFECTION

A Summary

AN invisible helper must be able to accommodate himself fully to all needs and demands.

He must be able to live in, and to give life to, all forms and ceremonies and habits and customs to which various types of individuals give their devotion.

He must be able to produce at will and ensoul thought-forms, sound-forms, colour-forms, fragrance-forms, to meet the requirements of his patients.

He must be able sympathetically and understandingly to use all Faiths for the helping of their respective votaries, and similarly with members of races and nations.

He must have no prejudices which might stand in the way of perfect response to those who may appeal to him for help.

He must have reasonable control of his emotions and mind, so that a calm will is the constant master of both.

His physical health must be such as to be able to stand the strain of the repercussions from the inner worlds as he encounters the agonies and sufferings

of those who often do not know where to turn for relief. Amidst storms he must be calm. Amidst hatred he must be without hate. Amidst all cries of desperation he must never exceed the limits of his duty.

He must never become flurried or overcome by the force of the circumstances surrounding him. He must have a clear and constant sense of being above them and of dominating them, of being their master at all times.

He must be intent on the best way of meeting and resolving the symptoms as these present themselves before him.

He must be careful never to disobey the Laws governing the relationship between the inner planes and the physical plane. Even if he does not know these Laws in his outer consciousness he must constantly be thinking of them as he works in his capacity of invisible helper, so that these Laws may guide him and protect him from disobedience.

On the physical plane he must engage in regular meditations.

- (1) Generally, for self-control and consciousness widening ;
- (2) For special contacts with all healing powers and Agents of karma.

He must be familiar with the technique for invisible helping as given in *Invisible Helpers*, and he must understand something of the nature of dreams as given in Chapter 4 of *Dreams*. He should also study *The Astral Plane*, Chapter 3, and *The Other Side of Death*, for most valuable material in every Chapter.

All these books were written by Bishop Leadbeater, and should be well studied by the one who would become an invisible helper.

Wherever he lives on the physical plane he must enter into the atmosphere of the country—its faith or faiths, its habits and customs, its inner life, for he will need to draw upon these for the invisible helping he has to do, since some of his patients will certainly belong to the country of his residence. Workers in India must take a deep interest in the soul of India, in her music, her architecture, in her painting, in her religions, in the outlook of her various communities. Temple pujas should be attended regularly as well as musical concerts. An individual who says he does not care for the pujas or for the Indian music is not ready to become an invisible helper save in exceptional circumstances, *i.e.*, when the circumstances are such as to suit his convenience. Such an individual has to be helped. He has not yet arrived at the stage of helping.

Western residents at Adyar have to become Indianized before they are likely to be of much use on the inner planes. They must enter into the spirit of India as soon as they possibly can, partly by giving themselves an intensive course in everything Indian—to understand and appreciate. Our Besant Library is partly to help towards such Indianization.

HE MUST CONQUER FEAR, and be able to look all kinds of atrocities calmly in the face. There are those on the other side who revel in frightening the weak, the helpless, the unwary. Nature spirits will

do this, and also, of course, evilly-disposed persons --black magicians, etc. Even if the would-be invisible helper has a shock to start with, he must very quickly recover, and, if he feels unequal to the forces which may be directed against him, send out an S.O.S. to senior members of the band of invisible helpers.

He must train himself to become an *invisible* helper by becoming to the best of his ability a *visible* helper. He must be full of good works on the physical plane if he is also to be full of good works on the inner planes. That which an individual is in this outer court he is almost certain to be in the inner courts, and if he suffers from the diseases of irritability, pride, sharpness of tongue, gossip, constant criticism, self-satisfaction, a sense of superiority, he will have all these within, and they will be as tiresome, probably even more tiresome, within, as they certainly are without.

The invisible helper must be a happy invisible helper. Lightheartedness is the highroad to happiness. It is of vital importance always to maintain serenity. Such an attitude will prepare him for anything that may happen to disturb his joyousness or happiness.

To attain such serenity, make free use of the imagination; keep an eye on weaknesses; radiate the glorious rainbow colours of joy. In invisible helping, be happily dramatic.

The invisible helper must be constantly on the watch for any intimations from his superiors, who must be free to intervene at any moment. No

invisible helper ever forgets the Elder Brethren for a moment. The remembrance of Them is a tremendous protection like a coat of armour.

SUPPOSE . . .

Suppose you wanted to create some special kind of Indian or other atmosphere round a patient—Hindu, Muslim, Parsi, Buddhist, Christian—how would you set about it ?

* * *

Suppose it would be helpful to create the thought-form of some God or Goddess for the helping of a patient, how would you proceed ?

* * *

Suppose you needed to create a little Paradise round some patient, would you know how to make it Hindu, Christian, Muslim, Buddhist, Parsi, according to the taste of the patient ? Would you know what to avoid ?

Would you be able to construct different Paradises to suit the needs of Roman Catholics and Protestants respectively ?

* * *

Suppose you needed music, would you know how to get hold of it if you could not produce it yourself, according as to whether you needed Indian or western music ?

* * *

Suppose a black magician apparently more powerful than yourself were to start fighting you, what would you do ?

* * *

Suppose you saw some unfortunate person being pursued by some horrible creature or creatures, what would you do ?

* * *

Suppose a number of people were collectively immersed in some terrible miasma of evil and felt unable to escape therefrom, how would you proceed ?

* * *

Suppose an individual or individuals were in great danger on the physical plane, how would you try to avert it ?

* * *

Suppose in an accident a number of people became suddenly translated from the physical to the astral plane, how would you receive them, collectively and individually ?

* * *

Suppose an individual were experiencing great unhappiness on the physical plane, for whatever cause, how would you try to diminish it according to its nature ?

* * *

Suppose you find it very difficult to attract some patient's attention so that you may help him, what is best to be done ?

* * *

The truly efficient helper—visible and invisible—must be, or be striving to become,

ALL THINGS TO ALL NEEDS

HOW TO REMEMBER¹

Determination

BE determined to remember.

Preparation

Purity : Obviously to have memories, the body must be de-densified. The habits of taking alcohol, flesh, tobacco, and other drugs must necessarily impede memory.

Serenity : Avoid emotional disturbances or mental worry, for the more calmly, the more beautifully, and the more purely one lives, the easier it is to remember.

Concentration : Prepare nightly, wherever possible beforehand, by concentrating on any particular event you may know is going to happen, as, for example, such Festivals as Vaisakh or Asala. The concentration should not be a fatiguing one, but rather one that involves being wafted as soon as possible into the atmosphere that will pervade the event.

Constant awareness

Be constantly receptive, so that you may receive an intimation of anything that may concern you and your work as an invisible helper.

¹ Extracts from *Adventures in Theosophy*.

One need not be asleep in order to remember, for he can project his consciousness to a distant point, or receive impressions therefrom asleep or awake. Many people find themselves wakeful at the critical moment when the apex of an important ceremony has been reached. Even if awake throughout the whole period, an individual can still have definitely clear-cut memories, if he tries to project his consciousness to the point where the event is taking place.

Return slowly

Make up your mind to do everything deliberately and slowly, and thus not lose on the way the memories you may wish to have. But all this depends on deliberate and slow living all the time. Impulsive rush and hurry is reflected into the inner consciousness and to a large extent prevents memory from being what it should be.

Immediately record your memories

Have by your bedside paper and pencil on which you will immediately record, as best you can, your memories, without passing any judgment on what you write until later.

Brood over your memories

Try to brood yourself into a deeper stratum of reminiscence to see if you cannot push back your memory a little further in order that you may gain more of it.

Imagination, if rightly used, is a magnificent bridge to memory.

Discount the personal equation

What are you remembering? Facts, perhaps, but in the light of the personal equation. Boldly face the fact of the personal equation and discount it, saying, "Yes, this is what I remember, but, of course, it is inevitably distorted by the personal equation which is strong in me."

Still, there are times when that personal equation is valuable as in the case of advice given by our Elders. On an occasion such as the Asala Festival, the Lord speaks a great Message which the average hearer will receive in terms of his own outlook and his own needs, and in the way he can best profit from the utterances of the Lord. The Masters speak eternal Truths which must be translated into our time needs.

Be determined to remember!

DEATH TOOK AWAY OUR FRIEND

(Written on the occasion of the passing away,
at Adyar, 25 September 1941, of Conrad
Woldringh)

WE hear on all sides that Death has come and has taken from us a dear friend.

And do we not say that it is very cruel of Death to do this?

The friend he has taken away was so young, so happy, so dear to us all, so full of beautiful promise for the future.

And we are left so lonely. We think about him all the time. We remember all that he was to us. In vain we look for him everywhere.

Death had no consideration for us, no mercy for our desolation, no tenderness for us. Death took from us our friend, and we are alone without him.

But just as we are sad, so Death is sad, for he deeply loves all those who must sooner or later come to him, and he is sorrowful that we do not understand how loving he is to those whom he takes with him on their journey, and to us who are left behind.

Death asks us not to curse him, nor to think he is cruel to us. We might be such friends together if

only we knew him better. It is because we hardly know him at all that we are able to dislike him and fear him and blame him for all the terrible sorrow we feel when he takes away from us a dear friend.

Gently he tells us that perhaps we are sorry for ourselves, that our grief is for ourselves. Are we so very sure that our dear friend, however much a beautiful life may seem to be cut short when it was about to blossom, is not thanking Death with all his heart for all the beautiful things that greet him as Death ferries him across the stream which divides this world from another world? Is he not thanking death as he discovers that he has not lost any of us at all, but that he and we are comrades for ever?

Do not those whom he loves dearly but who have been away from him greet him as he ascends the further shore? Do not his revered Elders whom, perhaps, he has not been able to remember in his physical waking consciousness, do they not greet him and bless him and cherish him? Does he not see before him glorious vistas of happiness and service?

Does he not see how, Godlike, he can create as he has not hitherto dared to hope even in his wildest dreams, now that he is released from the prison of earth?

But is he not also thankful for his life on earth with its own peculiar joys, even though also with its own peculiar sorrows—perceiving that he needs his stay on earth for the building of his life in Heaven,

as he needs his life in Heaven to further him on his way on earth ?

Does he not then bless Friend Death and bow before him gratefully ? For he knows more than we know.

No ! Death is not cruel, ruthless, cold, indifferent, pitiless. It is we who are ignorant, and we blame and resent because we do not understand.

What can we do ? We can try to understand. We can try to know that our dear friend has not gone away from us. We can try to know that he is not unhappy, but immensely glad as he continues with us the happy life we used to lead together out here. He has gone into the next room. We also can go into the next room. He does not return, but for the present we have to return. And it is when we return that we think we have lost him. But he knows very well that neither has he lost us nor we him. He has gone into another room to stay awhile. We can go there too, but at present we cannot stay there.

If we try we can feel his presence even out here, and we can learn to laugh with him at our stupid ignorance which gives us so much pain. But he laughs tenderly, for the pain is there whatever be its cause.

We do not say Goodbye to him. Nor even do we say to him *Au Revoir*. It is true that he is not here as we knew him to be here, but he is here otherwise if only we could see him. We might see him if we tried, but instead of trying we say we cannot see him, and so is it that we cannot.

Let us try to know. So shall sorrow and despair and loneliness and misery—the offspring of ignorance—disappear, and Light and Wisdom, and therefore Happiness perpetual shall shine upon us.

PAMPHLETS
BY
G. S. ARUNDALE

THEOSOPHICAL EDUCATION

THE GLORY OF SEX

VASANT MATA !
WE ACCLAIM THEE !

THE SONG OF VICTORY

COMPLETE DIARY OF A
WEEK OF REMEMBRANCE
AND SELF-DEDICATION

THE SCIENCE OF
THEOSOPHY

"KILLED IN ACTION"



